other, which are the Stoical and Stratonical, do, on the contrary, suppose some life to be funda mental and original, essential and substantial, ingenerable and incorruptible, as being a first principle of things; nevertheless, this not'ttfbe any animal, conscious, and self-perceptive life, but a plastic life of nature only ; all Atheists still agreeing in those two fore-mentioned things: first, that there is no other substance iu the world be sides body; secondly, that all aninial life, sense, sind self-perception, conscious understanding and personality, are generated and corrupted, succes sively educed out of nothing and reduced into nothing again. -

xxxii." Indeed we are not ignorant that some, who seem to be well-wishers to Atheism, talked sometimes of sensitive and rational ter, as having a mind to suppose, three ral sorts of matter in the universe, specifically different from one another, that were originally such, and self-existent from eternity; namely, senseless, sensitive, and rational: as if the onirt-<jarie system might be conceived to arise from & certain jumble of these three several sorts of matter, as it were scuffling together in the dark, without a God, and so producing brute animals" and men. But as this is a mere precarious hypothesis, there being no imaginable account to be givfeit^ how there should come to be such an essential dip ference betwixt matters, or why this piece of mat-tdr should be sensitive, and that rational, when another is altogether senseless; so the suggestors

of it are but mere novices in Atheisin, and a kind of bungling well-wishers to it. First, because; according to this Hypothesis, rfo life would be pro-